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SUNDAY, NOVEMBER 6, 1994.

### The McCue Verdict.

Not since the trial of Cluverius for the murder of Lillian Madison have the Virginia public been so intensely interested in any criminal prosecution as they been interested in the trial of ex-Mayor McCue, of Charlottesville, upon the charge of wife-murder. The chivalry of Virginia revolts at such a crime. It is bad enough for a faithless husband to neglect and abuse his loving and dutifu wife, the mother of his children, but when, smarting under her rebukes for his own misconduct, he lays violent hands upon her, chokes her with cruel hands, trikes her down with a bludgeon and he commits the unpardonable and one punishment. The Times-Dispatch has been careful not to accuse McCue of this awful crime. In its news columns it has printed all the evidence bearing on the case, that the public might be informed, but in its editorial columns it has averaged no opinion whatever as to not been finally disposed of, but the jury high tried him, after hearing the evisides, promptly and unanimously mains for the Court of Appeals to say whether or not the trial was conducted

fair trial and the evidence presented commonwealth was, in the opined and the fell protection of the law. nties and a version reached shows that deal property with these accuses of the

the bistory of Virginia that her estimate a man of education office, a main who was surrounded by the and church and refined society. men coming from different parts swayed by total prejudices, of a grime so unnatural, so unmanly, so brutal and so cowardly. Would to God that a such a count, could have purged himself of the base accusation. It is a reflection upon Virginia manhood, and every manly Virginian has in some degree that sense of shame which one feels when a member of his own household has been disgraced for there is a community of interest among Virginia's sons which is very nearly akin to the family relationship, But whatever the final outcome of this case, there is a lesson in the career of McCue which all men may well take to heart, and from it take solemn warning. "Whatsoever a man soweth, that shall

# He Protests Too Much.

he also reap."

In his strenuous denial of the accusation against himself and his former secretary and present chairman of the Republican party, President Roosevelt explained rather too much. "I chose Mr. Cortelyou as chairman of the Nationa Committee," said he, "after having failed uccessively to persuade Mr. Elihu Root, Mr. W. Murray Crane and Mr. Cornellus N. Bliss to accept the position. I chose him with extreme reluctance, because I could ill spare him from the Cabinet, flut I felt that he possessed the high integrity which I demanded in the man who was to manage my campaign."

And so the President frankly tells the American public that although Mr. Cortelyou was a useful and almost indisspensable officer of government, performing a valuable service for the republic, he disregarded the public interests and put Mr. Cortelyou a charge of his campaign because he regarded his personal and political interests as of more importance than the public weifare. In vain will Mr. Roosevelt say he did this in the interest of honest politics. The publie will necessarily conclude that he did road, not a private ownership.

It will be observed that the President says "I" took Mr. Cortelyou out of the score. Cabinet' and "I" put him in charge of

the United States, but 'T' was also a candidate for election, and 'T' let the public interest be served as best it might that "my" interest might be promoted. Verily this announcement smacks most autocratically and defiantly of the fa-

mous saying of a certain Mr. Vanderbilt.

In his speech to the jury in the McCue ease, Lawyer Lee, of the counsel for the defense, used this language:

case, Lawyer Lee, of the counsel for the defense, used this language.

"The very instant that evil is spoken of you; the very instant that some malignant tongue sends forth a rumor, whether irue or untrue, of your misconduct, haven't you found more people ready to believe it than disvelleve it?

"Homor bright, hasn't that been the experience of every man on this jury? And so far as you have been able to determine, has it not been the experience of every man when you have had opportunities of observing Is that respect? The greatest of all writers of the English language has epitomized that truth. He has told you that 'the evij list men do lives after them; the good is oft interred with their bones. Why the Almighty, in His infinite wisdom, created us, as we are told, in His own image; why He should have so constructed the human heart and human mind that it is ever ready to believe evil, only God Himself in His wisdom knows.

"You may live a long life, dotted here and the with unless that life has been lived in the full giare of the public like that of a statesman, or a mighty general, or a great orator, you die and only your immediate circle of friends know of the beauty of your life. But as you struggle and totter along that road that leads from the cradle to the grave, if you slip but once, if you once stain your good name, generations to come after you will remember it and speak of it."

There is another side to this interesting discourse which should not, be lost sight

There is another side to this interesting discourse which should not be lost sight Mr. Lee does not understand why the Almighty, in His infinite wisdom should have so constructed the human heart and human mind that it is ever ready to believe evil. But it seems to us hat there is a good reason for it. In another part of his speech he graphically described the forceful influence of public sentiment Public sentiment is the greatest of all restraining influences, humanly speaking. It is a daring and reckless and who cares nothing for public schument and, fearing it, they are restrained by it very moment of their lives. They are Lee emphasizes, that men and are disposed to think evil. Therefore, those who value their reputation fo areful to avoid even the appearance of them. Frequently they will not do this true of women, however innocent it may be in itself, because they fear that the not will be misconstrued. We are all weak, and in our struggles to do right we need incitement, on the one hand, and restraining influences, on the other. There is a reason, we repeat, and it seems to us a divine reason for the disposition of God's creatures to criticise the conduct of their fellows, and even to give redence to evil reports.

But, in justice to humanity; in justice to those who have been created in the image of God, it is also fair to state-for it is a fact-that while men and women knowing the weaknesses of the flesh, are disposed to think evil, they are, for the same reason, knowing their own weak nesses, disposed to be charitable to those who fall into error, and they are disposed, Shakespeare to the contrary not withstanding, to give credit for the good that men and women do, and to offset good deeds against evil deeds. Moreover verdict. If a man has lived a good life avoiding even those things which appear to be evil, and finally there be some are at least many men and women who will not believe the charge until satis factory proof is forthcoming. They say that such an act is at variance with th benefit of the doubt. The world Likes note of men and women, of their daily character. It is almost impossible for man or woman 🔷 lead a double life out being discovered. The genera regulation of a man or woman in the community in which such a person lives nay almost invariably be taken as a fair woman. If it be good, it will be difficult for the tongue of scandal to injure it if it be bad, the public will be disposed to believe any evil reports that may be

"Reputation, reputation, reputation, have lost my reputation! I have lost the immortal part of myself, and what re-

circulated.

## The Canadian Election.

The recent election in Canada was signal victory of the Liberals over the Conservatives. The Issues in wheth the election was fought were trans-continen tal railway ownership and a preferentia tariff. The Conservatives, who have los strength, were for a preferential tariff with England alone, in opposition the wishes of Premier Laurier, and the Liberals for a preferential tariff with other countries as well as England, preferably the United States.

The Liberals won all along the line. issue was the Grand Trunk project. The Conservative party, led by Robert L. Rorden of Halifax, maintained that ocea freight traffic over the proposed road during the months that the St. Lawrence River was closed to navigation would be shipped to Portland, Maine, and Boston, instead of to this city and Hallfax. Portlane is the Atlantic terminus Grand Trunk Railroad, whose directors are the promoters of the Grand Trans-Pacific enterprise. The Conservatives insisted on a government ownership of the

The Liberals were quite as successful in defeating the Conservatives on this

The greatest surprise of the election "my" campaign. "I" was President of came from Nova Scotia, where there was

servatives not winning a seat. With the others who went down in defeat were R. L. Borden, the party's leader, whose position was considered well-nigh impregnable.

The Liberal victory is a defeat for both government ownership and protection. and is a distinct set-back to Mr. Chamberlain's scheme to saddle the protective tariff upon Great Britain and her colonies.

### A Misfit Analogy.

Recently in discussing the Philippine uestion The Times-Dispatch said that the United States could not afford as a republic to rule over a dependent people against their will and give them a form trary to the spirit of Democracy and contrary to the Constitution of the United States. This statement has attracted the attention of several of our Republican contemporaries in various parts of the

country, and the Peorla, Illinois, Transscript makes the following comment:

riow appropriately that would apply
to the condition of the Virginia negro
and the attitude of the Virginia Democrats towards him. He is disfranchised
and refused political rights that have
been guaranteed him under the Constitution, and the particular style of Democratic government with which he is
blessed was illustrated the other day
when at Norfolk one of him was lynched
because he struck a policeman who was
white.

white.
"But The Times has no reference to the negro whose intimate association with Anglo-Saxon civilisation has at least partially fitted him for self-government. It wants these blessings conferred on the Filipino who has had the benefit of none of these softening influences of civilization. When it comes to the 'nigger'—well, that's different."

The complete a straight which we have

To apply the principle which we have stated to the negroes of Virginia is to white minors and to all white persons The negroes of Virginia do not constitute a separate and dependent colony. They are part and parcel of the body politie; those who are qualified to vote are not qualified are not permitted. The Virginia Constitution provided for a general under which every negro who paid to the State as much as \$1 in taxes was permitted to register without question, and by their answers that they understood ment. As the law now stands, a simple educational test is required, which applies to both races alike, and there is no discrimination against the negro. There is no analogy whatever between the Filloino in the Philippines and the negro in

The Desire for Immortality. From the day when Job sat on the dust heap and forgot his misery in the absorbing question, "If a man die shall he live again?" even till this day of pubapathy and individual listlessness, which Dr. Osler seek everywhere, the question of immortality has remained the most heart-searching and ever present of all the problems with which mankind has grappled. But Dr. Osler's brilliant essay on "Science and Immortality" leaves no impression on the reader of a larger hope and firmer assurance of the ultimate satisfaction of personal longing for infinite life. Dr. Osler finds the keynote of the modern attitude to this question in apathy. There certainly were times, notably in Geneva under John Calvin and in Scotland under John Knox, when men buttonholed each other on the street to discuss eternal life. But to-day, as Dr. Osler reads the signs of the times the press, the parlor and the pulpit show that this question is, to say the least, ignored, and the concern of man is sole ly with those material prizes which the world has always valued. The conclusions of this essay are depressing to the believer and confirming to the ma

Certainly fewer men to-day feel the ur gent need of discussing orthodox imthe time of Wesley, and it is equally cerin view of his good living, they give him the tain that the formal practice of religion eration or so ago. But these conditions has lessened, for in the history of the world there has never been such active practice of the principles of Christianity in its truest sense as is seen in the world to-day. The monk-ridden middle ages had more lip-servers and more metaphysicians, but far less religion. To-day lack of power to express and explain present conditions and not lack of interest in the question involved is the reason why so few people discuss immortality The mind of man "stumbles where firmly trod" before the inconceivable vista of human lives, which the teaching of geology and evolution has opened to our modern gaze. It was easy enough to discuss immortality when heaven was a select band of prophets, priests and

comparatively small place, provided for kings with their lesser, but faithful, followers. But to-day, when the widening imagination of man lets in the inequally deserving and equally desiring the great gift of immortal life, the finite powers of comprehension break down. I was this problem of the all embracing infinity of mortal lives, if any were mortal; that Professor William James discussed when he delivered the Ingersoll

# WOMEN.

heir various organs and strengthens and their duties. Women everywhere who have tried it freely endorse it. We urge all women to try a bottle. It also cures indigestion, Dyspepsis, Poor Appetite, Cramps and Sick Headache.

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pled universe was purely illusive, for each demand which only its own continued ever," and to-day men say the same existence can supply, and for his own those desiring immortality in no way affected the hope for the individual, 1 unconsciously a readjustment of the conhange of the form of expressing the belief in no way signifies the extinction n, the confusion of soul wrought by the questions propounded by modern science ean but say with Mathew Arnold:

Was once, too at the full and round earth's shore.
Lay like the folds of a bright girdle furled.
But once But now I only hear

Its melancholy, long withdrawing roar, Retreating to the breath, — Of the night winds, down the vast edges

But the hopelessness of this or that ndividual or even of a whole generafact. Immortality exists or it does not and amid all the doubts and uncertainties tions of science and against that wear ness of soul that has made so many cr remains that undying instinct for the things of the spirit, which produced such nen as Socrates and Marcus, Aurellus both of whom lived, to use Spinoza's magnificent phrase, "As it were in the light of eternity," and both of whom died stretching out their hands to the further shore." In a world that can develor wisdom of mankind has found it better to deny the doubtful misgivings of the

intellect and cry out with the whole soul

"Fool all that is at all
Lasts ever past recall.
Earth changes, but thy soul and God
stands sure;
What entered into thee,
That was, is and shall be,

[That was, theel runs back or stons. Potter

Time's wheel runs back or stops Potter and clay endure."

## "The Gospel of Providence."

(Selected for The Times-Dispatch.) "Our fathers have told us what work hou didst in their days."--Psalms, xliv:1. So we are not inventing a modern provi The idea of providence-personal iomestic, imperial-is not a new idea You are fond of antiquity; you go wild ver it dn some direction. I do not ask you to believe in mythological antiquity out in historic time.

The Psalms are listorical; they can b raced day by day. We can so back to he very time of their writing. They were not written vesterday, but thousands of

So we are standing upon a line that historical, real and verified. The first life, and it is very shrewd in estimating in no way mean that the effectual interest truth that stands out before us is that secret, tender, gracious-is not an idea of yesterday, but venerable, immemorial and we take up the sacred story this day and sing it without abatement of spiritual passion or cooling in any degree

of gratitude and zeal.

Providence is a revelation. There is gospel of providence as well as a gospel of forgiveness. We must enlarge our cor coption of the term "gospel." The gospe is not a set of phrases, to be found in cer tain books only; it is the mysterious spirit of the age; a voice that sounds in the night season, along all the lines of life; it is the morning newspaper; it is the great battle; the splendld victory the new feeling that "God is, and is the rewarder of them that diligently seek

Him." Good news calls for all great wordsaye, and for all musical instruments-fo "Everything that hath breath shall announce me. Repeat me, and let all the earth and heaven be filled with the musical thunder."

God did not come into our race a thou and years after it was created; the race is in Him, and its root is in His dura tion. All things are under His hand. The Lord reigneth; let the earth rejoice.

There is providence in facts. There were observers in the ancient times, as men profess to be now. The law of ord is written in the movement of the nations; in the development of ideas and purposes; in the destination of the good man; in the final issue of all wickedness. Oh! that men were wise; that they inderstood these things! When we look back upon all the way of history, so far

as it is revealed to us, it would seem to be more difficult to deny providence than to believe it. What about all the purposes that have been counter valled; the schemes that have come to nothing? What about those who had dug pits and fallen into them themselves? What of those tombs, half-built and then thrown down? What shout

the law of checking and limitation and

restriction; the mysterious unwritten law of boundary-'Thos far shall thou come,

and no iarther?" There are not church words; there they are in the open page of the world's own blatory for all to read!

What kind of men does his faith produce? It ought to make courageous men, Given the conviction that God has sent ne and ordelubl me and but. His name within me, and where is fear? There is no night in my marches. The wilderness is a garden so long as that gladdening, nepiring faith burns in my soul.

How does this theology come out in the to rob our neighbor is the vileat blasphemy. Try all Christian doctrines by this one grand test. What is the fruit? What is the work? What is the result? What is the life? The tree is never bet (er than the root.

Providence leads up to There is no escape along that line. The God who numbers the hairs of our heads must be interested in the salvation of our souls. If God care for oxen, there is no word in all our speech that can represent fuller His love of man. Redemption incolves providence, and providence sugrests redemption.

So, then, we stand in this faith to-day We do not inherit our religion; we per sonally receive it and personally repro nounce the faith. Thousands of year soul that desires to live furnishes the ago men said: "His mercy sndureth for-They do not read it out of a book; it is forced from them by the necessities gratitude. We hide ourselves in the tabernacle of history, and we enter that

owh consciousness and experience.
We are part of a great band of witlesses. No merely single voice is heard choral utterance of all nations, kindred peoples and tongues, that God reigneth that all that transpires in His universe is under His eye, and with Him are all the resources of wisdom and strength.

So, whether we remain here or go else fixed. We do not urge providence or seek to drive it. But we say to Thee our ever-looking, ever-loving Father, "As Thou wilt, here or there, or yonder, only fix the place, and we will build the altar and sing 'Thy praise."

No matter where the negro goes h will bob right up against that color line, A dispatch from Montreal relates how "four negro students of Queens Medical College were forcibly taken from their boarding house on Monday night by seventy-five masked medicals, driven to the college, stripped and painted with the skull and crossbones."

This campaign has been dull enough in Virginia outside of the Ninth District, but there is one coming on in another year that promises to be about the warmest number old Virginia has seen since reconstruction days.

Senator Spooner, of Wisconsin, has about decided to retire from politics. Governor La Foliette is suspected of havng put the notion in his head. Over in Europe they think Mr. Roose

velt was too soon in caling an international peace congress. Not too soon for inis campaign. There is yet some hope of an early

improvement in the umbrella trade, which has been mighty dull for a long On this bright Sabbath morning none of the political parties are suffering to

any alarming extent with over-confidence. It is a little late in coming, but we suggest that the Republican clubs adopt

as their emblem the ::big stick." Wall Street is looking forward to a fine wool crop this winter, good times having sprouted a large flock of lambs,

The crop of 'I told you so's" that will show up next Wednesday morning will be nearly as large as the last census.

At least nine of the Democratic congressional candidates in Virginia can read their titles clear already. The cloud of doubt hanging over the

Ninth District is thick enough to be cut

with a loving cup, and so Tommy has a cup at last. There will be peace for the politicians

his week, peace congress or no peace congress. Your Uncle Grover has played his fare-

well engagement for the present season

The rain was very fine-what there was

The rain, the rain; the heautiful rain.

Long Service as Speaker. Sir Jenkins Coles has completed four-teen years' service as spacker of the South Australian Parliament, and during that period has never missed a day in the chair.

Washington's Picture Forbidden. An old Massachusetts law makes it a misdengeanor to display a picture of George Washington under certain circum-

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## THE GENERALS

### AT PORT ARTHUR

Mr. Charles Johnson has written an instructive sketch for Harper's Weekly of the commanders at Port Arthur, in which he points out that many of them have before seen active service and some on this very field of action. He recalls that every one of the Mikado's generals whose names are now familiar even to the man in the street gained high distinction in the war which was waged ken years ago between Japan and China. He recalls that Field Marshal Yamagata was then in command of the First Japa-He recalls that Field Marshal Yamagata-was then in command of the First Japa-nese army. Field Marshal Oyama in like manned commanded the Second Japa-nese army, which captured Port Arthur. Major-General Nogl, as he then was, made a name for himself at the full of Kaiping. Lieutenant-General Kuroki was the hero of Wel-Hai-Wel, which was brilliantly assaulted and captured by the Japanese. Lieutenant-General Oku was the hero of the first capture of New-Chwans. Similarly Vice-Admiral Togo. whose name stands first for actual achievement in naval warfare, gained high distinction in the Chinese war. Then a captain, he was in command of the Naniwa, one of the three swift warships, which led the attack against the Chinese battleships at the outset of the war. He was the leading figure in the sinking of the transport Kowshing, which had on board a number of English officers and engineers. In Chinese service. When the Naniwa fired on the Kowshing and sank her, the English officers jumped into the her, the English officers jumped into the her, the English officers jumped into the water from the sinking ship. While struggling in the water, they were fired on by the Chinese and were with great difficulty rescued by the Japanese under Captain Togo. Another Japanese commander, now famous, Lieutenant-General Nodzu, made his mark at Ping-Yang, at the beginning of the Chino-Japanese war while the contest was still being fought on Korean soil.

Proceeding then to a description of the

Proceeding then to a description of the

Proceeding then to a description of the attack he says:

We are familiar with the atory of the landing of Japanese troops at Fusan, the navail battle off the Yalu, the advance of the Japanese army to Seoul and thence north to Ping-Yang, where they gained their first great and decisive victory over the Chinese. We also know something of the first advance of the Japanese into the first advance of the Japanese into the first advance of the Japanese into Manchuria driving before them, the vanquished but obstinately fighting Chinese troops. But most of us have probably forgotten' the detalls of the taking of Port Arthur, and the part played in that decisive event by Marshai Oyama. General Stoessel's chief opponent.

Port Arthur was then considered one of the west formleable forts in existence of the reserve formleable forts in existence.

of the most formidable forts in existence. Its fortifications had been planned by a distinguished German soldier and strategist, Major von Hanneken and consisted of twenty main forts and many lesser works, and these were backed up by huge docks and from works for the repair and fitting of the Chinese fleet which pair and fitting of the Chinese fleet which had its headquarters there. The Second Japanese army, which was destined to take Port Arthur, had been at Kinchow since November 5, 1894. It was commanded by Marshal Oyama. On November 12th, the march on Port Arthur was begun, and on November 2nu Port Arthur was reached by the Japanese army. The attack was arranged by Marshal Oyama for the early morning of November 2st. It was so cold that the Japanese that lesset the days, and fears that destroy the peace, sorrows that fill the eyes with tears, cares that lesset the days, and fears that destroy the peace, sorrows that fill the eyes with tears.

The attack was arranged by Marshal Oyama for the early morning of November 21st. It was so cold that the Japanese soldiers slept in each other's arms, to keep themselves from freezing. Just after the rising, of the moon, about 2 A. M., the Japanese soldiers began their advance, taking with them nothing beyond their rifles and anymunition.

The plan of attack decided on by Marshal Oyama was as follows: The first division was to attack the Eleshan or "Chair Hill" forts. The Mixed Brigade was to storm the Erhlung-shan forts. The independent cavalry was to cover the right finng of the first division. Four batteries of siege-artillery were stationed to the north of Shuitse-ying. The first attack was made on Eteshan by Major-General Nishl, with the Third Regiment, with forty field and siege kuns. The Chinese at first responded validantly with their heavy Krupp guns, but after an hour their fire stopped, and the Third Regiment rushed Eteshan at the point of the bayonet.

Meanwhille, the Chinese Pelyu-shan and Song-shu-shan forts kept up a steady fire on the Japanese, but in spite of this the whole group of Eteshan forts were in the hands of the Japanese by 8 A. M. The next attack was directed against the Song-shu-shan forts. The Clinese in these forts were preparing to fice, when a shell exploded their powder magazine, and slaughtered many of them. This group of forts fell about 11 A. M. The assault on Erhlung-shan and Kluwong-shan forts began immediately after this, the Mixed Brigade taking the lead, Seven great forts in this group were silenced by noon, and thus all the inland forts had fallen into the hands of the Japanese of the Japanese

in marshat cyamics nance.

It is impossible not to be struck by
the almost complete identity in order of
the events of the two sieges, but here
the analogy ends, if a series of pictures
taken slowly with a kinefescope, be pro-

thur compares with the Russian. hours against weeks. The numbers of the slain bear about the same ratio. the slain hear about the same ratio. Ten years ago, Japan, in capturing Port Arthur, lost only forty killed and two hundred wounded, according to the official figures, while the Chinere losses are given as 7,000 killed and wounded. The attacking and defending armies then numbered about eighteen thousand each. It is startling to compare with these figures the present number of the slain.

A few days after the canture of Ports

A few days after the capture of Port A few days after the capture of Port Arthur, the following incident occurred, with Marshal Cyama as its central figure. The marshal saw a group of Chinese prisoners in a dilapainted but, with the icy rain dripping in on them from the broken roof. "These, too, are men;" he is said to have exclaimee; "My horse, though he may die, if exposed to the rain is not worth these mens, lives. though he may die, if exposed to the rain, is not worth these men's lives, Quick, lead them to my stables; turn the horses out, and see that the prisoners are warmly sheltered."

It is on record that the Japanese seemed to the Chinese to be utterly reckless, storming as they did under the fron half from the forts.

It is a remarkable coincidence that these same seemels should be fighting over the

same generals should be fighting over the

same ground for the capture of the same port.

In conclusion, Mr. Johnson says that
General Stoossel's heroic defense of Port
Arthur will pass into history as the
greatest of modern defensive operations,
Canagal Stoossel won his first laureis in

General Stoessel won his first laureis in the great Boxer outbreak of 1990 FROM RELIGIOUS CONTEMPORARIES

The Promised Supply.

Why should we trust God less than we do our physician? One lying on the sick bed does not expect to have everything he may wish for; he does not dare to act without advice, "Doctor, I should like this, or that," he says, "Is it sufe for me to have it." And if the "doctor ways "No," the patient accepts the decision imquestoningly, glad that he inquired end so avoided any danger. Are we as willing to accept the Great Physician's word on everything? His promised supply for every real need is more to be depended upon than the care of the best of human physicians. Why not let him decide what our real needs are? For, as a saintly old Christian put it: "My God shall supply all my needs, not all my notions."—Sunday-School Times,

There is a great deal in the old exhortation, "corpe diem"—"selze the present," which means that we should keep our eyes and hearta on the present duty. But there is every whit as much in "vide futurum," which mey mean, "use the present so that the future as far as continuity of personi neefulness is concerned, may take the place of the present." Be useful constantly, energetically, enthusiastically, and with the idea that your work may go on after the tired hands shull have relaxed their grasp. "Thus will you prepare for that usclessness which is the badge of a well spent life.—Raleigh Christian Advocate.

# For Her, the Wedding Ring!

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